853 A child was nursed for two years, even if
862 a new baby were also nursing. Weaning was very gradual. The child was given acorn mush, and pieces of meat to suck, and "it liked those things better and wanted them all the time." Nevertheless, children up to four or so continued to seek the breast on occasion and were given satisfaction. K.G.'s little boy of five was gently pushed aside when his pawing was annoying to his mother, who was nursing an infant of some fourteen months.

861 Mothers talked to their children telling them what they must do. M.L. said naughty children were whipped. One suspects this was an innovation due to Mission influence; even today all Yokuts observed treat their children with a comfortable firmness of speech and manner which achieves satisfactory results without resorting to pushing, yanking, smacking, much less whipping, the young offenders.

844 There were certain beliefs concerning childbirth and children. It was lucky to give birth at the new moon: the child, whether male
[843] or female "would grow with the moon." If a woman was sterile, it was because she had played at intercourse with boys when she was a little girl (M.L.). M.P. attributed sterility to carelessness during menstruation: "if a girl eats meat at that time it makes something hard so there is no room for a baby." One of M.P.'s cousins was in such a condition until she "drank something" which cured her; she has had two children since. A Yaudanchi woman named O'mo "had no children because she ate too much meat" (L.).

845 Twins were not regarded as good or bad fortune, though they entailed special care, if they were to survive. If one twin died, the other was sure to. M.L. said that, if a woman had twins, her daughter or granddaughter would have them also. She had never heard of anyone, native or white, having triplets and, when told of the phenomenon, asked if it would not kill the mother. She herself expressed a physical fear of having twins.

Kinship Terms

601 The Wukchumni kinship terms have been withheld with others from this publication. As with all Yokuts, cross and parallel cousins were classed with siblings and called by the same terms. Therefore, any cousin of another relative (of the same sex) was addressed by the same term as that relative; thus, a father's sister's cousin would be addressed as father's sister, or a father's sister's cousin's child (ego's second cousin) would be called sibling.[842] Degrees of relationship beyond this (as third

[842] This made for much confusion in recording personal and genealogical data as most informants glibly used English "brother" and "sister" when speaking of actual cousins.

Childhood

853 Newborn infants were fed acorn gruel if
for some reason they could not be nursed, said
846 N.W. The mother herself took acorn gruel
(warm?) for the first two weeks after the birth,
as it was thought to aid the production of milk.
She did not resume a full normal diet until
about two months had passed. She could, how-
ever, have quail soup, which was also a special
infant's preparation.

853 Quail soup might be given an infant two or
three weeks or a month old, "if he would eat it,"
though usually it was not given until the child
[856 had reached the age of at least two months. The
825] purpose of this dish was to hasten his growth
and capacities: the quail is quick, hence the
child will walk early. A bird was pounded up
and boiled in a soapstone dish, and the warm
broth given the baby.

853 Children nursed several years. Though
nursing was supplemental to the basic diet
862 after the age of three to five years, they
might continue to take the breast, evidently as
a natural pleasure, up to the age of ten years.
Boys old enough to handle a bow and arrows, who
had been out hunting, would come home and go to
the mother's breast, as would girls of equal
age, said N.W. From two years on, children
were permitted to have any type of food they
cared for and could manage. From a month on a
baby would be given acorn gruel in increasing
amounts. To start the child on solid food the
mother would chew a piece of meat, then give it
to the young one. "They look at the mother,
then open their mouths, just like little birds."
After the meat the child would have acorn gruel,
the mother holding the basket bowl to its lips.
By the age of five the child could hold its own
basket when drinking from it. Sometimes child-
ren were given ground rabbit meat, but it was
thought to make them lazy.

863 When children were old enough to talk,
they were trained to go outside to urinate
[they were in the cradle a good part of the
time up to two years of age, of course]. If
they did not learn readily, a medicine was
prepared and rubbed on them [their genitals?].
This was evidently a powder, formed by rubbing
two buckeye sticks together. Some sort of
verbal formula accompanied the whole procedure
[informant could not elucidate]. A child would
be about five or six when this was done;
"accidents" occurred as late as the age of
thirteen or fourteen, said N.W.

856 When a child was too slow learning to
789 walk, the mother or someone of the family would
hold a soaproot brush to the fire. When the
868 fibres blazed the child's legs were brushed
with it. If the little one looked back and
showed fear, it was done again. "Then he looks
away. After that he keeps right on walking
[sic]." N.W. does this even today [to her
grandchildren?].